

Prospective Teachers' Reflections: Responding to a Call for LGBT-inclusive Classrooms

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Sixty-seven pre-service teachers wrote critical self-reflections following a lecture on lesbian, gay, bisexual, and transgender (LGBT) people and schools. Most students were receptive to the lecture content. Many worked to reconcile religious beliefs with their desire to create a safe environment for all students. Two students remained strongly resistant. Students reflected on future teaching, personal reactions, and prior experiences with lesbian and gay people. They also made links to other forms of oppression. This study adds to the growing consensus that LGBT issues can and should be included in pre-service education courses to foster cultural competency and social justice.

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Introduction

Lesbian, gay, bisexual and transgender (LGBT) students are denied their human rights in schools across the United States of America (Human Rights Watch, 2001). Teachers are responsible for providing all students with a safe and productive learning environment, and prospective teachers can make significant positive differences in the lives of LGBT students by becoming socio-culturally conscious practitioners (Villegas & Lucas, 2002). To become more responsive to students' needs, teachers must question ingrained beliefs and behaviors in order to identify personal biases and dispositions toward others' cultures and identities (Cochran-Smith, 2004). This study examines education students' written reflections following a lecture on LGBT issues to reveal prospective teachers' reactions to a discussion often excluded from pre-service teacher education.

Though progress has been made in introducing LGBT issues into education courses, many LGBT youth routinely continue to experience isolation and harassment as part of their schooling. In 2005, Harris Interactive and GLSEN

reported that 66% of “LGBT students have been verbally harassed, 16% have been physically harassed and 8% have been physically assaulted” (p. 4). Russell, Franz, and Driscoll (2001) found that youth with same-sex or both-sex romantic attractions were at greater risk for experiencing violence, for witnessing violence, and for being in “physically dangerous fights” than their heterosexual peers (p. 905). Repeatedly, studies have shown that the consequences of growing up LGBT in a heterosexist environment can lead to increased risk for depression, isolation, school failure, truancy, drop out, familial breakdowns, or running away (e.g., Bontempo & D’Augelli, 2002; Russell & Joyner, 2001).

Negative attitudes, *sexual prejudice*, toward LGBT people have been correlated with residency in the Midwest, a perception that peers hold similarly negative attitudes, little or no contact with gay men or lesbians, subscription to conservative religious ideology, and other characteristics (Herek, 1988, 2000). In contrast, heterosexual people who have gay friends or family members and who have directly discussed sexual orientation with them are least likely to manifest sexual prejudice (Herek, 2000). In efforts to mitigate sexual prejudice, instructors have invited LGBT people to speak to their classes about their experiences. Analysis of 190 college students’ responses following a peer panel presentation by lesbian and gay students demonstrated positive attitudinal changes; the authors identified an interactive encounter and elicitation of feedback from participants following the discussion as essential factors for bringing about positive attitudinal shifts (Nelson & Krieger, 1997).

Ninety-seven students’ written reflections to a guest speaker, embedded in a unit on LGBT issues that included readings and video, “[made] clear that knowledge about LG-identified youth among prospective teachers is needed and welcome” (Athanases & Larrabee, 2003, p. 254). Walter and Hayes (1998) also reported that students benefited from opportunities to discuss LGBT issues by learning about and empathizing with the lived experiences of LGB people. In Ben-Ari’s (1998) work, undergraduate social work students attributed their reduction in homophobia to having the opportunity to hear personal experiences from a gay man and his mother combined with reading theoretical and empirically-based information about homosexuality. The author notes that “in order to create an attitude change, a combination of these two factors [personal experiences and empirically-based information] is necessary” (p. 69). Lipkin (2002) clearly states, “Education students need both extensive information on LGBT topics and practical methods for dealing with homosexuality in schools” (p. 18) in part because “knowing the other’s life leads to lasting empathy and tolerance...” (p. 17).

Intergroup contact theory also supports the idea that bias toward a particular group is greatly reduced when the intersection of different groups of people includes equal group status, common goals, intergroup cooperation, and authoritative support (Allport, 1954; Herek & Capitanio, 1996; Pettigrew, 1998). Educators are uniquely positioned to assist youth coming to understand their

sexuality; by taking the time to recognize the presence of LGBT people, educators can interrupt heteronormativity and provide equal opportunities for sexual minority and heterosexual peers, ultimately improving the well-being of all concerned (Muñoz-Plaza, Quinn, & Rounds, 2002). When LGBT issues are thoughtfully raised within a context of broader multicultural issues, education students generally respond positively to the contention that LGBT students often lack, but have the right, to access their education free from harassment and discrimination (see Athanases & Larrabee, 2003).

Teacher education must expand prospective teachers' impressions of effective teaching that center on interpersonal skills such as "caring" and "loving children" (Morehead, Brown, & Smith, 2006; Walls, Nardi, Von Minden, & Hoffman, 2002). Effective teachers working in a pluralistic society must possess respect for differences and knowledge of their students' cultural resources (Villegas & Lucas, 2002) and serve as advocates for students' rights. Major and Brock (2003) argue, "The importance of teacher candidates' appropriate dispositions and beliefs toward issues of diversity cannot be overstated" (p. 21).

To do what is best for kids, "teachers must help their own students...question the structural inequality, racism, and injustice that exist in today's society" (Rosaen, 2003, p. 1441). Before prospective teachers can help their future students question injustices endured by LGBT students, however, they must first take time to reflect on their biases and examine their responses to familial, religious, and cultural teachings about the LGBT community they have learned (Little, 2001). In order to gain a worldview and develop culturally responsive teaching strategies, teachers must be aware of their personal cultural identities and biases (Kitsantas & Talleyrand, 2005). Engaging students in reflective writing can facilitate self-examination of one's knowledge, dispositions, and assumptions about others' cultures and identities and promote cultural responsiveness (Villegas & Lucas, 2002). Without critical reflection, future teachers will likely perpetuate their unexamined biases, blinded to their inequitable treatment of students. Teacher educators, therefore, must raise prospective teachers' self-awareness and inform them about culturally responsive teaching methods (Howard, 2003; Ladson-Billings, 2001). Thomas and Larrabee (2002) remind us it is the responsibility of educators "to work with gay youth in an informed and accepting manner and to play a role in implementing changes on their behalf" (p. 318).

To explore education students' responses to an LGBT-themed lecture designed to raise awareness and challenge preconceptions, we asked the following questions:

1. What do education students' reflections reveal about their dispositions toward the intersections of LGBT people and schools?

2. What do these reflections reveal about students' dispositions to a guest lecture that suggests teachers are responsible for creating LGBT-inclusive classrooms?

Methods

We conducted this study during the Winter 2006 semester at a Midwestern public state university that enrolls approximately 17,000 students, 85% of whom are Caucasian. Nine percent identify as African American; four percent identify as Asian or Pacific Islander; less than two percent identify as Hispanic, and one-half percent identify as American Indian or Alaskan Native. School of education faculty demographics mirror student demographics with 85% Caucasian faculty and 7% African American faculty; 8% represent other ethnicities. The participants included 67 pre-service education students who volunteered to participate in this study. The students were all undergraduates, mostly juniors and seniors, 60 of whom were female. All but one (male) student enrolled in the courses volunteered to participate in this study. One co-author of this study was the instructor for all three courses; the other co-author was one of the guest speakers and an instructor for approximately one-third of the participants in prior or concurrent courses.

The instructor invited two guest speakers (the co-investigator and his life partner) to make presentations about LGBT issues to students in three classes: two sections of Public Education for the Future, a course that provides an overview of topics related to the field of education, and one section of Managing the Classroom Community of U.S. Diverse Learners, a course that fulfills university diversity requirements and introduces classroom management techniques. The speakers used the same outline to guide discussions in all three sections. The presenters introduced themselves as gay men who were partnered for nearly 18 years. They strongly emphasized a key point: being gay is not a choice. To establish common understanding, they introduced terminology commonly associated with the LGBT community, including *sexual preference*, *choice*, and *sexual orientation*. The speakers addressed sexual and gender identities: *gay/lesbian*, *bisexual* and *heterosexual*, as well as *intersex*, *transsexual*, and *transgender*. They also introduced the terms *heterosexism* and *homophobia*; in addition, they provided a brief history of two gay pride symbols, the inverted pink triangle and the rainbow flag. The speakers reviewed the status of state law and educational policy relating to LGBT people and highlighted research on the formation of gay identities, familial responses to one's coming out, and heightened risks of self-endangerment for LGBT youth. The lecture concluded with strategies teachers could implement to create an inclusive environment for LGBT students. Students were encouraged to ask questions throughout the presentation.

Data Collection

Following each presentation, all students submitted a two-to-three-page written reflection as they had routinely done following guest speakers' presentations. Reflections were marked for participation credit only. The instructor informed students in advance of the presentation that they had the opportunity to participate in this study and that participation was completely voluntary. Students were advised that neither their grade on the assignment, nor their class grade, would be affected by whether or not they chose to participate in the study. Students were informed that their names would be removed from their critical reflections prior to data analysis and that analysis would not commence until after final course grades were submitted at the end of the term. The instructor allowed students one week following presentations to submit their critical reflections. The students were reminded of the importance of personal introspection and the vital role critical reflection has in developing professional identities, and they were encouraged to focus their reflections on their reactions to the presentation rather than on recounting the discussion.

Data Analysis

The first phase of data analysis consisted of reading the students' reflections holistically. Independently, the researchers used inductive analysis to identify emerging themes (Merriam, 1998; Patton, 1990). Themes were then compared, and through reexamination and discussion, the researchers agreed upon overarching themes that best fit the data and would be used for further analysis. The researchers analyzed reflections for trends within and across course sections. A review of emerging themes did not reveal significant differences between course sections, so all reflections were combined for further analysis. The researchers then created a coding system of categories that accounted for all relevant data. Each recoding effort was critically reviewed by both researchers for comprehension and cohesion within and across categories until a final model was developed to represent all the data.

Results

Analyses of the students' reflections revealed three overarching themes: *Responses to the Lecture Content*, *Awakening Awareness of Need to Respond to Injustice*, and *Responses to the Speakers and Presentation Format*. A summation of the distribution of responses in each of these categories can be found in Appendix. The following narrative characterizes the nature of the students' writings.

Responses to Lecture Content

More than three-fourths of the students wrote they had learned something new during the presentation. Many made generalized references to the lecture

being “eye opening” and “informative,” but most cited specific elements of the presentation that were previously unknown to them. More than one-third of the participants cited terms and symbols commonly associated with the LGBT community as new to them. Students also commented on new insights into the impact of their inappropriate use of terminology. One stated,

I do use the term gay, not as an insult but I do say ‘yar gay’ [sic] and ‘that’s gay.’ When saying these things I am not trying to put down gay people. I have learned today that I should watch what I say.

Seven students (10%) wrote that they learned more about the intersections between LGBT people and schools. Most commented generally that they were now more aware that these issues would be present in their classrooms. Two women reported that they achieved greater insights into themselves. One wrote, “I learned a lot about myself and realized that I have a lot to learn before I will be ready to be a teacher.” The other reflected, “I found out a lot about myself; it made me look at the issue of homosexuality through a different point of view.”

Eighty-two percent of students discussed their disposition to the information presented, noting whether or not they accepted what they had heard, or whether they struggled with accommodating this new information within prior conceptions. Most students (52%) expressed acceptance of the material without signs of resistance. Students expressed acceptance in several ways; some stated interest in learning more about the LGBT community while others responded empathetically to the lack of legal protections LGBT people have in employment, marriage, and parenting. This second sentiment was captured by one student who wrote, “This presentation really opened my eyes to society and the way they treat gays/lesbians...I was appalled about the fact that gays do not have rights to their jobs.”

More than one-fourth of the students wrote about struggles accepting what they had heard. One female student stated, “...I know I should be an advocate for all children...However, I, through beliefs, struggle very hard with saying that homosexuality is okay.” All students challenged by the material cited religious teachings and beliefs as the basis of their conflicts. One male student noted, “The presentation left me with personal questions and internal conflict...I’m questioning my own beliefs, religious values, and morals. Real life and my inherent ideals are really different.”

In contrast, two participants who each wrote that they learned new information continued to show strong resistance. One stated, “I do believe that being gay is a choice because I’ve known God has done miraculous things and people can be saved from this.” The other acknowledged that sexual orientation may not be a choice, “IF [emphasis in original text] homosexuality is not a choice, and it is an orientation, then I think that

acting on that feeling, and participating in sex outside of marriage is wrong and is a sin.”

Forty-two students (63%) incorporated personal histories into their reflections. Of these, four students (6%) remarked that they had had few or no known interactions with gay people. Twenty-six students (39%) reflected on the influences of family, religion and community in their response to this presentation. One woman’s reflection captured the experiences of many of her peers. She described her living environment as a “very sheltered community” where there is “not much diversity, whether we’re talking about sexual orientation, color, religious beliefs, or poverty levels.” Nine students (13%) cited their Catholic or orthodox religions as influential in their reactions to the lecture. One woman wrote, “My church does not accept the notion that people are born gay and therefore I do not accept that notion.” Another student revealed potential for change in her thinking as a result of the presentation, “I was raised in a strong, Catholic family. My parents always taught me that they didn’t agree with gay people, but ... after today’s presentation, I’ve become more interested in the subject and I would like to learn more.”

Twenty-three students (34%) described their experiences with LGBT family, friends and acquaintances. Eight students (12%) reported witnessing incidents of misunderstanding, discrimination, and harassment. One student reported on a child in her daycare:

[He] was only three when he started experiencing feelings of wanting to be a girl instead of a boy. He asked his parents if he could be a girl and they freaked out. He is now going to a psychiatrist and they are trying to change his feelings.

One woman invited her boyfriend’s lesbian sister to a party that didn’t turn out as she expected, “They kept asking if she was a boy or a girl and throwing cigarette butts in her drink. She stood up for herself as did everyone else, but we still had to leave because it would not stop.”

Seven students (10%) recalled more positive experiences with their LGBT friends and family. One student wrote,

My views on gay rights have changed over the past years mostly because my uncle is gay. I met his partner and he is a friendly guy. My family accepted him as a brother as well as an uncle in my case.

More than one-fourth of students (28%) glimpsed the interrelated nature of oppression and the need for a broader view of social justice. Many added LGBT people to their lists of oppressed peoples. One student evaluated this strategy: “If it is okay to have other children reading stories about children of other cultures, it is alright to have them read stories about children or the other parents with

different sexual orientations.” Another noted, “...in today’s day and age, after the women’s movement and the African American movement, it is sad that people are so resistant to giving true equal opportunity to all.”

Awakening Awareness of Need to Respond to Injustice

Perhaps not surprisingly, more students (94%) reflected on how this information would help prepare them as teachers than on any other single topic. Fifty-two students (78%) made reference to specific tasks they hoped to accomplish, though often without a plan for achieving success. Statements such as, “If issues arise then the teacher should address it in an age appropriate manner” were common. Some of the more specific plans were limited to those suggested in the presentation: incorporating age-appropriate LGBT-themed literature into classroom libraries, intervening in bullying, and seeking administrative support.

Several students believed they could and must hide their bias in order to effectively interrupt heteronormativity in their classrooms. One student expressed these sentiments thusly, “I personally don’t think homosexuality is right, but I have to leave that belief at home because who knows what students may come from a homosexual household or may even be struggling with their own sexual identities.” As with the preceding student, the goal of creating a safe place for all students permeated the reflections, though paths to this common goal differed. One student’s comments typify the sentiments of many, “I want to be a teacher who accepts everyone and excludes no one based on gender, culture, religion or sexual orientation.”

For several students, equality lined the path to an environment conducive to learning. One stated: “I believe all children are equal and have the same potential to be successful.” Some believed that recognizing the diversity in their classrooms is a priority in creating a positive classroom culture; one student reflected, “As a future teacher, I want to present all types of diversity in my classroom, including sexual orientation, so my students are aware of the world that we live in.” Two students noted the potentially far-reaching effects their teaching could have; one remarked, “Teachers are leaders and we influence the children of the world. If we want a society that is acceptable and free, it starts in the classroom.”

Eight students’ reflections (12%) exposed visions of a rockier path to inclusion for LGBT students. One student revealed her internal conflicts:

Although I feel passionately about being respectful of others and accepting everyone, I feel my religion and family background might impact my ability to teach about tolerance of gays/lesbians...I will do my best to teach students about accepting and being respectful of everyone.

Other students anticipated external pressures would create hardships for them. "Dealing with parents is probably going to be the hardest thing for me to deal with just because people can be so one minded." Another recognized the risks involved in initiating change: "How can I effectively help my students realize that it is okay for them to think a certain way or believe a certain way, if I am going to be in constant fear of being fired?"

Reactions to the Speakers and the Presentation Format

Aside from the lecture content, nearly 90% of the participants commented on the presentation format. Students noted their generalized reaction to the event, remarked about the speakers' delivery, or responded to the opportunity to learn from those with lived experiences as gay men. In anticipation of the presentation, a few students were "shocked" and "surprised" that the topic was being introduced in their class. A couple of students stated they were "eager" and "excited" to engage in dialogue.

As noted earlier, not everyone was enthusiastic. Several students expressed discomfort with the topic. One student was sorting out her stance on the issues, "This subject makes me feel uncomfortable and uneasy. I believe in equality and each person's entitlement to what they believe in, however, there are still gray areas for me." Four respondents (6%) were less positively impressed. Two statements illustrate the range of their reflections: (1) "Although I thoroughly respect the guest speakers' rights to live whatever lifestyle they choose, whether by orientation or not, I am not sure how much relevance what they said will have on me as a teacher...I just don't feel anything they said swayed my beliefs in any way;" (2) "The more he talked, the more I disagreed."

Though not everyone accepted the content, all twenty-eight reflections (42%) commenting on the lecturers were positive. One, who admitted his biases ("having prejudices myself about for example: blacks-gays-lesbians-homeless-criminals") reported, "The way the speakers talked about this issue(s) with confidence was great especially knowing the prejudices that they face everyday are very real." Nearly as many students (34%) expressed appreciation for having speakers with first-hand experiences as gay men. One woman summarized what many of her peers expressed, "The people on the outside of other cultures, beliefs and other differences only get half of the picture, but hearing the insider's voice helps create a full picture."

Discussion

This study demonstrates that most prospective teachers, while often ill-informed about the LGBT community, as demonstrated by the 78% of students who reported they learned new information from the basic overview presented in this lecture, are appreciative of the opportunity to discuss and reflect upon issues of sexual orientation and gender identity, and their influence on education. The

current study builds upon the work of Athanases and Larrabee (2003), Ben-Ari (1998), Nelson and Krieger (1997), and others who have provided insights into students' responses to instruction on lesbian and gay issues. While the most recent study by Athanases and Larrabee was conducted in California, (inter)nationally recognized for its progressive stance toward the LGBT community, this study was conducted in a Midwestern state that lacks both state-mandated legal protections for LGBT people in employment and housing and a statewide anti-bullying education policy that specifically protects LGBT students.

The predominantly positive reactions by our participants, as well as those in earlier studies, support the notion that prospective teachers are open to exploring the ways in which LGBT people and schools intersect. While one must consider these written reflections in light of students' desires to purchase their instructor's good will, the instructor in this case made every effort to encourage honest self-reflections and did not grade papers based on content, only participation. Evidence of students' honesty in their reflections lies in those papers that openly challenged the perspectives presented in the lecture. It may be that more resistance would surface if the instructor(s) did not have access to the reflections; however, it is not likely that there would be a sea change in the general trend towards acceptance given the consistent responses reported in similar studies over time. A dearth of research exists that examines the persistence of students' dispositions toward LGBT-themed instruction over time or explores how education students might translate their reactions into action in the classroom. Future research must now explore if and how education students who have participated in LGBT-focused instruction enact social justice for LGBT students in their classrooms.

Of the 42 students (63%) who wrote about their prior experiences, or lack thereof, with LGBT people through personal contact or distant observations, 23 (34%) described personal and professional relationships with lesbian and gay family, friends, and colleagues. These close relationships help explain many of the positive responses to the lecture; as reported by Herek (2000), the more people know LGBT people, the more favorable their attitudes tend to be. Notably, positive attitudes are not universal among people with close relationships with LGBT people. Students in our study shared both satisfaction and challenges with their relationships. Some empathized with LGBT children they saw teased in school, but one student wrote, "I have always hated to even try to admit that one of my siblings may be 'different' from my beliefs." Overall, however, these experiences tend to decrease homophobia by demystifying LGBT people and highlighting the inconsistencies between reality and stereotype, even if that evolution takes time (Herek, 1997).

Several key conditions that Allport (1954) identified as supportive of effective intergroup contact were in play during this lecture, and they provide additional understanding of students' positive responses. While there was not equal status between the speakers and the students due to the speakers'

advanced age, expertise, and authoritative position at the front of the classroom, the group did have a common goal: to better understand children in classrooms. There was also cooperation between the speakers and the students as they worked together to share insights and clarify misconceptions. Further, the speakers were invited by the instructor, which adds the support of the most symbolically authoritative person in the room.

Additionally, the format of the presentation likely accounts for some of the positive reflections. As noted by Nelson and Kreiger (1997), favorable attitudinal changes are more likely to occur when students have opportunities to interact with LGBT panelists, and when they are asked to reflect on what they have heard. Ben-Ari (1998) adds that LGBT presenters must also combine their personal experiences with empirically-based theory. The presenters in this study incorporated all of these strategies into their presentation. As gay men, their lived experiences provided insider knowledge from the LGBT community. Further, they highlighted relevant scholarship to substantiate their claims. Throughout the presentation, students were encouraged to ask questions and engage the presenters in open dialogue, and the end of the session was left open until students had exhausted the questions they were willing to ask openly in class. This combination of strategies appears to be an effective means of ameliorating sexual prejudice toward LGBT people.

Students who expressed resistance possess personal characteristics consistent with those identified by Herek (1988; 2000) for people who are more likely to hold sexual prejudice. This study was conducted in the Midwest, a relatively conservative region of the nation. Participants in this study acknowledged the limited diversity found in their communities and recognized similarities in race, ethnicity, socioeconomic background and religion. These commonalities likely led many to believe that their peers held similar attitudes toward LGBT people, though the results of this study suggest that sexual prejudice is a minority viewpoint among education students at this university. When sexual prejudice was expressed, it was consistently couched in terms of religious ideology. Notably, however, religiosity did not uniformly result in rejection of claims that LGBT students deserve fair and equal treatment in the classroom as reflected by religious students' expressed desires to learn about LGBT people and their questioning of teachings from their church and family. These students make us aware that education students need multiple opportunities over time to (re)consider how their understandings of LGBT people may impact the lives of their future students.

These results, along with Allport's (1954) theory of intergroup dynamics, hold significant implications for students in these future teachers' classrooms. Equal group status among students in an inclusive classroom environment is the right of all students. If teachers can establish common goals for students, including working on group projects that require intergroup cooperation, teachers can move toward creating a positive classroom community. With the support of

the teacher as a facilitator and advocate for all students, as well as an authority figure responsible for enforcing classroom rules, norms, and expectations, intergroup dynamics have the best chance of leading to understanding and respect between diverse students (Dovidio, Gaertner, & Kawakami, 2003). This type of learning environment promotes opportunities for students to develop intergroup friendships that will also significantly reduce bias (Herek & Capitanio, 1996; Pettigrew, 1998).

The researchers recognize two limitations with this study. First, we were active participants serving as past and/or present instructors, presenter, and researchers. Students tend to respond in ways favorable to their instructors; however, our results show that at least four students felt free to express resistance to the material presented, and at least two were adamant in their rejections of the presenters' contentions. Several students openly struggled with the challenges they would face trying to create LGBT-inclusive classrooms while maintaining exclusionary religious convictions. From this we presume that students felt they could share their honest reactions to the presentation in their reflections. Second, this is a snapshot of student reactions taken immediately following a passionate lecture on a contentious topic. One student noted, "I would have liked a little more time to reflect on what my feelings are about this subject." This comment reinforces our belief that discussion and reflection need to be ongoing throughout the teacher preparation program as students develop deeper understandings of their personal dispositions and the impact their worldviews will have on their future students.

This study further documents that prospective teachers are ready to examine the challenges that can make significant differences in the lives of LGBT youth, provided they have opportunities to gain knowledge about LGBT issues, interact with LGBT people, and reflect on their own biases. Future research must now go beyond university teacher preparation coursework and explore if and how lecture participants enact their stated commitments to create LGBT-inclusive learning environments.

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Appendix

The Summary of Results

Theme	Number (N = 67)	Percentage of students
I. Responses to Lecture Content		
A. New Information	52	77.6%
Terminology and symbols	24	35.8%
LGBT people and community	21	31.3%
Choice vs. sexual orientation	17	25.4%
LGBT people and schools	7	10.4%
Self Awareness	2	3.0%
B. Dispositions to Information	55	82.0%
Acceptance of new information	35	52.2%
Contemplating new information	18	26.9%
Rejection of new information	2	3.0%
C. Personal and cultural connections	46	68.7%
Personal histories	42	62.7%
Links to other sociocultural constructs	19	28.4%
II. Awakening Awareness of Need to Respond to Injustice		
A. Preparations for future teaching	63	94.0%
Strategies and Actions	52	77.6%
Future classroom environment	43	64.2%
Questions/Challenges	8	11.9%
B. Societal expectations	38	56.7%
General population	28	41.8%
Educators	11	16.4%
III. Responses to Speakers and Presentation Format		
Overall impression	51	76.1%
Speakers' dispositions	28	41.8%
Speakers' experiences	23	34.3%